

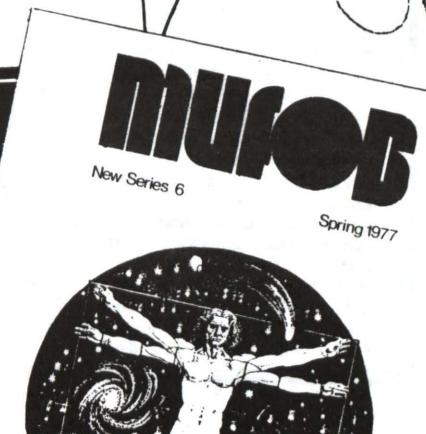
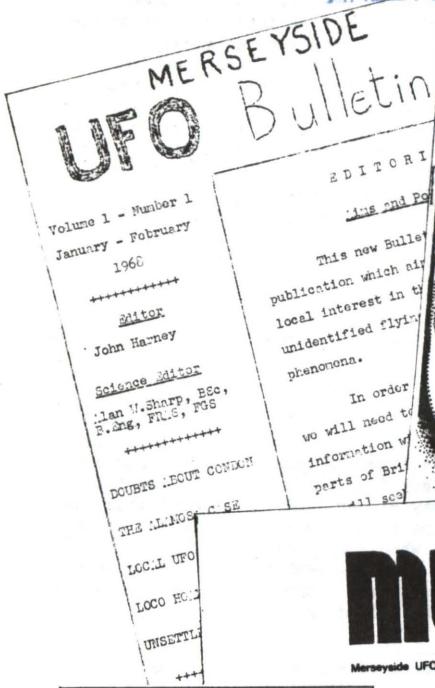
New Series 10
Spring 1978

MUFOB

Merseyside UFO Bulletin

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New Series 10 (Whole number 44)

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editorial notes

It is a great tradition of UFO magazine publishing that sooner or later the Editor apologises for the lateness of an issue. By an unfortunate coincidence our late issue is our tenth anniversary number. The standard reason for such delays is 'pressure of other commitments' a tantalisingly vague excuse that conjures up extravagant visions in those with a mind to. We have no desire to depart from this excellent historical tradition, so:

"The Editors of MUFOB apologise for the late appearance of the Spring 1978 issue, due to pressure of other commitments." We hope to be back to normal for our Autumn issue.

As promised last time our Jubilee number contains 20 pages, but regrettably we are not yet able to make this a regular feature. In order to absorb the extra costs entailed, we need to increase our paid circulation. We urge our present subscribers to persuade friends and colleagues to subscribe as well. To encourage you to do this, we will extend your subscription ~~free~~ for one year for every four new subscribers you introduce. You may either send the subscription fee on their behalf, or ensure they mention you name and address when they contact us directly.

With a steady growth in circulation we can extend the size and scope of MUFOB and ensure its reputation as a leading progressive voice in ufology.

This issue of MUFOB is also being sent out, free of charge, to those people who have allowed their subscriptions to lapse over the past year or so. We flatter ourselves that in most cases this is due to forgetfulness rather than a sudden dislike of our contents. If you are one of our ex-subscribers, an 'X' will appear in the square below, and we would like to offer you the opportunity of re-starting your subscription at the current rate, as from our next issue. We have many interesting features planned for our forthcoming issues which we are sure you will not want to miss.

Our subscription rate is still only £1.25 (\$3.00 US, inc. air mail). For details of how to subscribe see information panel opposite.

A STRUCTURED APPROACH TO THE ANALYSIS OF NON PHYSICAL UFO EVIDENCE

Donald A Johnson

Over the years, many students of the UFO phenomenon have come to realise that the solution to the UFO enigma is probably not going to fall into their laps in the form of that long awaited, indisputable piece of physical evidence. Any attempted explanation of the phenomenon based on the current supply of physical evidence would be deemed by most as wholly inadequate. In fact this lack of indisputable hard evidence has led many to speculate that the phenomenon may not have a physical dimension at all. Be that as it may, the stress put on the importance of physical evidence is undeniable. (1) Perhaps this emphasis may yet prove justifiable. However, it is also equally true that we have until very recently largely overlooked the possibility of gaining much insight into the problem through the systematic study of our most abundant form of data, the non-physical or 'soft' evidence.

This article is an attempt to provide a realistic and orderly approach to the problem of the analysis of 'soft' UFO evidence by interdisciplinary study. Specifically, these recommendations are relevant to individuals involved in or interested in the study areas of psychology, history, statistics, sociology, anthropology and folklore. By 'soft' evidence we are referring to the psychological and sociological process involved in the experiencing of a UFO event, the generation of this experience into a report, the generalization and categorization or reports into a phenomenon, and the mythification of this phenomenon or a combination of phenomena into a folklore.

If there are still any readers left at this point some clarification for their benefit will be attempted. We are defining the overall phenomenon as an ongoing process, and we are structuring it into four levels, of increasing abstraction, for the purposes of study. Basically the four levels of analysis visualised in this approach are:

- 1 - the witness
- 2 - the report
- 3 - the phenomenon
- 4 - the myth

In this model each level of the phenomenon poses separate and unique questions. By

approaching the evidence through this structure the special talents of the scientific disciplines mentioned above (as well as others, the list is in no way meant to be exclusive) can be brought to bear in an effective manner.

The psychologist, for example, is interested primarily in the witness, his psychological profile, his perceptual abilities, his personality. His training allows him to judge properly the relationship between a hypnopompic hallucination and certain categories of close encounter UFO events. The sociologist on the other hand would more likely direct his energy to the report level of the evidence. He would be interested in the societal factors that motivate an individual to report his experience and in explaining the dynamics that permit bias to creep into an account. The statistician and historian are properly at home on the phenomenon level, both skilled in documenting factors responsible for such things as UFO waves. Finally, the social anthropologist and the folklorist are interested in the dynamics of myth building, the symbolism evoked, the techniques for the transmission of myth, and the cultural needs that are met or fulfilled by the UFO myth.

It should be noted that each discipline overlaps the structural levels to a greater or lesser degree, and none has exclusive domain over any one level. In any interdisciplinary study the objective is not to parcel out shares along lines of authority but rather to share knowledge and assist in the group's understanding through the contribution of a different perspective.

The Witness. Let us examine the current state of the phenomenon using the outline of the analytical model. We first approach the entire process from the level of the witness. On this level we are no so much concerned with what is described as who is describing it. In those situations where there is no logical explanation for the sighting, where we do in fact have a UFO and there is no physical trace, the person making the report must become the object of the investigation. (2) As our only tangible form of evidence the witness is extremely important. Ideally, we would like the full gamut of information on each

individual witness: his history of mental health, his status in the community, educational level, perceptual abilities, his psychological profile drawn from a series of interviews and a battery of psychological tests.

In very few cases has all this information been obtained. Usually as the level of strangeness of a report increases the importance of this information increases proportionately. Therefore, it is not unusual that in the instances where this information has been gathered, it is for the high level close encounters - cases such as Betty and Barney Hill, Stella Lansing, or Parker and Hickson. However, for the majority of cases this extensive information on the witnesses is absent. There are some very good reasons for this. Most of it is very difficult and time-consuming material to obtain. Furthermore, there are ethical questions involved in compiling and releasing this information, and serious legal questions raised with the advent of new privacy laws in the USA.

This information does have value beyond determining whether a witness is a liar or a fool and there are some very real issues that could be resolved with it. For instance, is there a 'selection effect' for UFO witnesses? Why do some people go through their entire lives without seeing anything whilst others have several UFO experiences? Should the repeaters be disqualified or believed? Is there a correlation between demonstrated 'psi' ability and UFO experiences? Is there a correlation between mild cases of adaptive schizophrenia and UFO experiences? Are percipients of UFO events prone to hallucinations?

Many of these questions are speculated upon without any real evidence. The article Psychiatry and UFO Reports by Grinspoon and Persky (3) is a good example of an attempt to relate psychological phenomena to UFOs without citing a single actual example from a UFO case!

As an example of research that would be useful in this area, Benton Jamison presented one research proposal at the 1976 CUFOS conference (4) which would test whether or not there exists significant sociological and psychological differences between a sample of people who have had a UFO experience and a sample of those who have not. In his proposal he recommends including measures of hypnotic suggestibility and beliefs about psychic ability in the witness testing.

Research in this area should be supported and encouraged both because of the importance of the questions raised and because the research could begin today, which is not true of studies which need physical data, which must wait for the evidence to come to them.

The Report. The next level of the model is the report. Reports are what our perception of the enigma at the phenomenon level are exclusively based on. It is therefore very important that we understand the dynamics of reporting and the reliability of our evidence before we begin to make any conclusions on the nature of UFOs.

Basically the reporting process involves the following societal filtering effects: an individual or a group of individuals must conceptualise

an event as unusual enough to make note of it, must be motivated enough to report it, and must have enough status and credibility to have the report accepted.

Because we know there is a very definite selection effect involved in the reporting of a UFO event, a prime object of research in this area should be to obtain as close to a random sample of actual incidents as possible. Even obtaining the services of a professional opinion survey firm and going back to the subject pool to collect a new independent sample of witnesses would not be carrying this effort too far. We could then compare the characteristics of such a sample to the population of reports we have on file to determine what some of the 'laws' of reporting this phenomenon are, and how badly biased our current sample of reports is.

For a further discussion on the nature of these societal filtering effects and how they affect the reporting of UFOs, I refer the reader to an excellent treatment of the subject by Dr Ron Westrum, in his article Knowing about UFOs, carried in two parts in MUFOB new series 5 and 6. (5)

The Phenomenon As used herein, the phrase 'the UFO phenomenon' is defined as the product of the categorization of reports of extraordinary events which share as their common attribute the observation of unusual aerial objects. The word 'phenomenon' is therefore not synonymous with 'event' or 'occurrence' as it would be in its strict dictionary definition. It implies rather a compilation of events, and is hence an abstraction and not an event.

The Batelle Memorial Institute study that became Project Bluebook Special Report 14 established statistically that the population of true 'unknowns', i.e. unidentified reports, is significantly different in attributes from reports that can be attributed to misidentifications. (6) This makes it very unlikely that the UFO phenomenon can be attributed to any currently known natural phenomenon 'if we just try harder'. It also means that we do, in fact, have a real and not just an imaginary problem on our hands. We should examine this problem both in terms of what we currently know about it and where we can go with that knowledge.

Perhaps our most important asset in this study is our ability to discern patterns within the UFO phenomenon. This is true because the presence of patterns reaffirms our original hypothesis that a certain set of events should be classed together. When we look at the phenomenon, we find some very strong patterns which might be categorized in the following manner:

- 1 - patterns in descriptions
- 2 - patterns in behaviour
- 3 - temporal patterns
- 4 - spatial patterns

There exists, for instance, similarities in the descriptions of objects including size, shape, colour, number of lights, etc., and in descriptions of humanoids associated with those objects. One very obvious area for further research would

be to continue the work started by the Batelle study to determine how their patterns co-vary with one another and how they correlate with patterns observed in occupant or object behaviour. An example of such a study is that provided by Fred Merritt. (7) By studying similarities in descriptions of 'landing' marks, and reports of the objects and occupants associated with these events he was able to cluster landing reports into five groups or 'catenas', one group of which he was able to eliminate as indicative of a ball lightning or similar atmospheric effect.

We also know that UFO reports occur with marked variance in frequency over time and that reports are not evenly distributed geographically. Ballester Olmos has found from statistical data that close encounters tend to manifest themselves in sparsely populated areas, whereas lights-in-the-sky reports have a random spatial distribution that is directly correlated with population. (8)

David Saunders has determined that the five year cycle waves (1947, 1952, 1957, 1967 and 1972) are characterised by negatively skewed distributions. (9) That is, they are waves that build slowly to a crescendo and taper off quickly, rather than waves that seem to be sparked by a few well publicised cases which peak early and taper off as interest dies. Saunders (10), and Anderson (11) have linked the temporal aspects of UFO events with their spatial occurrence. By following development of the major five year waves they separately traced the movement of reports outward and predominantly eastward from theoretical longitudinal starting points. Further research in this area may result in almost total predictability of when and where a major UFO wave may occur.

Finally, Saunders has also advanced the scientific case for orthoteny, or the heavy frequency of occurrence of UFOs reports along certain great circle lines around the globe. (12) While the meaning of these 'orthotenic' lines appears to be beyond our present comprehension, their existence has nonetheless been validated.

Historians can be a valuable asset to this level of research by documenting the historical events that correspond and contribute to the presence of UFO reports over time. The 'swamp gas' fervour of 1966 is one obvious example. Time series analysis such as that done by Saunders could then be linked to an historical analysis of the cycles of public interest. The integration of these two forms of analysis could offer new insights.

The Myth Finally we come to the analysis of the myth associated with UFOs. This subject is purposely treated last because the processes involved in the dynamics of myth development seem to draw upon all levels of the phenomenon for material. Just dealing with the term 'myth' is a problem in itself. On the one hand the word carries definite connotations of storybook images of things that 'really can't exist'; and it is often employed in the sense of 'fiction' or 'untrue'. On the other hand, myth has also come to mean something quite different to anthropologists, folklorists and students of comparative

religion. Myth in this sense is a dynamic process that explains reality, or more exactly, how reality came to be. (13) It is this function of myth that sets apart from common folklore. As such it supplies models for human behaviour and gives meaning and value to life.

Translating this understanding of myth to the to the UFO enigma we find a mechanism to explain the phenomenological reality of UFOs. Throughout the world we can find many examples of 'living' myths. Myths are alive in the sense that they are believed and used as examples to explain our day to day world. In our own culture science and technology have largely supplanted myth as the mechanism for explaining reality. The case of UFOs is one notable exception.

The need to know is a universal human trait. Some social scientists describe it as the need for 'closure', that is, a need for predictability in an uncertain universe. When a strong man suddenly sickens and dies for no apparent reason, some reason needs to be created. In a primitive culture his death could be attributed to witchcraft. In our own culture we would ascribe it to virus, or unseen micro-organisms, such as 'Legionnaire's Disease'. The UFO is indeed a living myth in our own myth-less culture because, in the absence of an adequate scientific explanation of UFOs, myth is called upon to supply the answer.

What exactly is the 'UFO myth', then? That's not an easy question. We know that myth is a product of empirically observed facts, beliefs, and some very strong human emotions. As such it represents a fairly awesome subject:

It seems to be impossible to gauge the power of what Jung called the 'modern myth' of UFOs, a myth generated by our post-WWII encounter with a real phenomenon (made no less real by its failure to be universally recognised as such), sustained not only by years of rumor, denial, newspaper, radio and TV accounts, but by an unending stream of mostly unpublished UFO incidents, and charged psychically by virtue of its connection with almost universally held aspirations and fears. If this myth does have the power to create thousands or even tens of thousands of spurious UFO sightings on the part of people who show no apparent signs of malfunction or derangement, then some way must be found to explore the mechanism by which these sightings are generated on the one hand, and on the other to separate them from sightings of physically real objects. (14)

Anthropologists and folklorists have long been aware that the deciphering of myths is always a sticky business. Some of the dynamics of myth are thought to be fairly well understood, mostly dealing with the techniques of myth transmission (through psychological studies of telling and retelling stories, through anthropological studies of cultures with active oral traditions, and through sociological studies of modern media). The importance of symbolism in myth to account for human needs is also recognised (through psychoanalytic analysis of classical mythology).

I think it would be fair to say that most people ascribe some form of alien visitation to the UFO myth, be it extraterrestrial or otherwise. Visitation by spacecraft is not the only aspect or message of the myth, however.

John Rimmer was the first to recognise the importance of the UFO as an anti-scientific symbol. (15) As such the UFO represents the forces of magic in a technologically dominated (and one might add technologically despoiled) modern world. The attractiveness of this symbolism should not be underestimated. Several millenarian movements have already developed around UFOs as agents of salvation. (16) This subconscious symbolism may also explain why the leadership of the scientific establishment is so threatened by the UFO question and have, right to the present, refused to examine the issue rationally and dispassionately.

We know that the myth encompassing UFOs is persistent. It has endured in more or less the same form for over 30 years. It may well have persisted in altered form for thousands of years before that. This raises the question as to whether the 'real' phenomenon behind the myth is the causal factor for that persistence, or whether the reality of the myth is so powerful and the symbolism evoked so very important that the success and permanence of the UFO story is guaranteed through time with little change.

In Passport to Magonia Jacques Vallee makes the connection between modern day UFOs and medieval myths. (17) He bases this connection on:

- 1 - similarities between the appearances of UFO occupants and the descriptions of elves and gnomes.
- 2 - similarities in the absurd, ludicrous behaviour of UFOs and UFO occupants and the antics and pranks of fairies.
- 3 - the religious and mystical motivations behind apparitions and percipient experiences.
- 4 - the evolutionary process of the observation of objects from airships to dirigibles to ghost rockets to flying saucers.

Many of the similarities he provides between the UFO phenomenon and the fairy phenomenon do appear to be more than coincidental. Vallee states that he was forced to make a parallel between UFO reports and the main themes of fairy-lore because some details in UFO reports were simply unbelievable unless taken in context with accounts of encounters with fairies. (18) This raises a few more questions. What share of these similarities between UFOs and other myths should be attributed to human factors? And how strange and divergent can these accounts get before we are forced to discard the hypothesis that they are caused by a real external phenomenon?

One of the areas where the greatest contribution by folklorists can be made is in documenting and relating to the UFO problem the differences in the development of myth that is the product of fiction, and myth that evolves from real events and becomes imbued with mystical symbols. We

might speculate that real events, translated into myth, would have a more limited range of strangeness than 'true' stories that are the products of hoaxes or actual works of fiction (although even these are limited to a cultural frame of reference). The 1896-97 data reveals that the most reliable reports were of objects similar to objects seen today. (19) Hoaxes are the most elaborate in their descriptions of the airships, putting all the 'bells and whistles' imaginable on the object.

We have one last important question to consider under this topic. Does the phenomenon itself draw upon the myth for material? There seems to be some evidence that some of the important patterns of UFO events have occurred consequent to their popularisation in fictional accounts. The first association of UFOs with power blackouts occurs in a novel entitled Twilight Bar written in 1933, and the first reference to UFO effects on a car's ignition system was also made in a novel published in 1950, well before the first major wave of car stoppage reports in the French wave of 1954. (20) Whether these fictional accounts are coincidental or whether they were even incorporated in the UFO myth before real events occurred is a matter for debate. If the phenomenon does in fact draw upon the myth - our perceptions and cultural representation of that phenomenon - then it either raises strong doubts about the physical external nature of the phenomenon, or, it brings us into the unattractive research position that the subject of our study responds to or even anticipates our observations. The crux of the problem is succinctly stated in a reference by Hynek from one of Peter Usinov's plays: "You mean they know we know that they know we know?" (21)

Conclusion This article provides a conceptual framework for the analysis of UFO evidence that hopefully will foster further interdisciplinary interest in research on the UFO question. It is hoped that the few research proposals suggested as examples within will spark interest and generate other proposals from informed parties, so that when the eventual day comes that scientists are able to sit down and address the UFO problem with a respectable operating budget, a good outline exists for a plan of attack.

References:

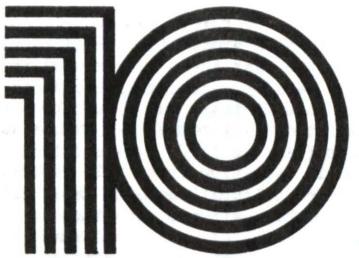
1. See for example Willy Smith's schematic chart and accompanying article in MUFOB NS 6, pp. 13-14 (Spring 1977). Also, Ray Stanford's Journal of Instrumented UFO research, shows some good examples of the sophisticated and expensive electronic gear that has been purchased to capture physical evidence.
2. Bardley Earl Ayers, 'The UFO Investigator-Reporter or Researcher?' Proceedings of the 1976 CUFOS Conference (henceforth CUFOS 1976) pp. 11-14.
3. Grinpoon & Persky, 'Psychiatry and UFO Reports', UFOs-a scientific debate, pp.233-246. Cornell University Press, 1972.

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a major cleavage between those who see all these as manifestations of some mysterious intelligence external to humanity which has appeared in different guises at different times; and those who see the phenomenon as a product of the human mind itself.

Even among those who, like the present writer, belong to the second group, there is much scope for disagreement and uncertainty as to how this happens. Are we dealing with a state of mind in which visions can not only be experienced, but paranormally impressed on other minds, and perhaps even affect physical reality? Or are we simply dealing with more mundane products of the human mind, such as dreams, rumours and hoaxes? Certainly it is salutary to reflect on the number of cases which the past decade has shown to be hoaxes after they had received the full backing of eminent ufologists.

What of the next decade? It is often pointless to attempt detailed predictions (who fifteen years ago would have predicted the revival in the last decade of astrology, gurus, exorcism and the whole paraphernalia of irrationalism?) but unless there is some striking event which will cause a major rethink (such as the discovery of intelligent signals from the stars, or a fossilised TV set) I see the apocalyptic/occultist strains becoming more dominant in ufology. Perhaps as in Arthur C Clarke Rendezvous with Rama we shall actually see a church of Jesus Christ Cosmonaut...



TEN YEARS ON

THE EDITORS LOOK BACK, ON A DECADE OF UFOLOGY

ROGER SANDELL

MUFOB's tenth anniversary also roughly coincides with the tenth anniversary of my own interest in the subject, sparked off by the British wave of 1967. At the time I was a member of the "nuts and bolts" school looking for extraterrestrial hardware, and automatically consigning contactees, MIBs and similar reports to the waste paper bin. I first realised the inadequacy of this approach when I began to research the Welsh UFO cases of the year 1905. To my perplexity I discovered reports that the "nuts and bolts" ideas seemed to make little sense of: UFOs in conjunction with ghost stories and religious visions, manifestations apparently visible to some people but not others, and even (most distressing of all to me) an MIB report. Some rethinking seemed to be in order...

That this rethinking seems to have taken place among quite a large number of ufologists may be the major achievement of the years 1968-1978. The complete failure of the space programmes to detect any sign of intelligent activity on our neighbours in space has made theories of Martians or Venusians so unlikely that it is hard to remember how totally such ideas once dominated the UFO scene. The results have been twofold; on one hand some ufologists have retreated into irrationalism and see the UFO as a malignant, supernatural, anti-human force. The UFO has in some quarters been explicitly co-opted in the revival of demonology and apocalyptic fantasies. (Like much in Ufology these ideas are reminiscent of earlier science-fiction.)

Other ufologists have attempted to place the phenomenon in the context of religious visions, ghostly experiences, and similar events which have been very real to many people, even though their intrinsic nature makes them almost totally resistant to scientific investigation. Among the ufologists thinking in this way there seems to be

PETER ROGERSON

In 1968 UFO research was still conceived of in largely mechanistic terms, and some form of ETH was the order of the day. Ten years on, thanks to changing attitudes towards technology, the demystifying impact of space flights, and the growing realisation of just how complex the UFO syndrome is, has changed the situation drastically.

The changes have not always been to our liking; the swapping of an uncritical belief in space-people for an equally uncritical belief in 'elementals' and other alleged supernatural beings is not to be encouraged.

While in 1968 UFO research in Britain seemed to be divided between a university-trained elite and a rabble of querulous cranks, there has been a narrowing towards a mediocre centre. Whilst the loss of the small cliques of self-seeking eager believers and 'occultists' is to be welcomed, the drifting away of the CUGIUF0 generation is still keenly felt.

Fashions change in UFOlogy. In 1968 UFO detectors were all the rage. Now the 'scientific ufologists' seem to go in more for chemistry sets, map reading and geiger counters.

A measure of the 'New Ufology's progress is that it can be used as a basis for articles in the Royal Anthropological Society Newsletter. Even Scott Rogo's questionable Haunted Universe can get a rave review in the SPR Journal from such an establishment figure as John Beloff.

By now I think we have accumulated enough ufological data to be able to make the first

tentative steps towards defining the UFO experience:

- We have accumulating evidence that a good proportion of high strangeness UFO experiences occur in various altered states of consciousness,
- That some encounter experiences, at least, are not objective, in the usual sense of the term,
- that the cases most attractive to 'classical' ufologists, which seem to be objective, are the most vulnerable to criticism from Klass, Sharp, et al.,
- that the collectivity of the UFO record forms a modern folklore which constitutes the base for a 'contemporary mythology',
- that analysis of UFO stories in terms of mythological and psychological systems is likely to be fruitful,
- that there is no persuasive evidence that non-human intelligences are intervening in our lives.

This perceptive-oriented approach to ufology has made the subject, in theory, subject to experimental test. We should be discussing the type of criteria which need to be fulfilled for an acceptable experimental duplication of a UFO experience, and the ethical issues involved. The statements made above should be testable. For the ETH to be re-established as a major hypothesis, it will now have to be defined in testable terms, or some really unimpeachable evidence to be produced. (For example, an unambiguous piece of ET hardware, or two or more simultaneous movies of a CE-III taken under public conditions, in circumstances totally ruling out fraud.)

At the same time, those who feel that there is evidence of a genuinely new physical phenomenon generating UFO experiences should be encouraged to define their procedures. They might begin to accept that home-made gadgetry in most unlikely to be of much value in dealing with such a presumably complex phenomenon.

There are other areas where procedures and ethics need to be closely examined. I for one view with more than a little concern the growing use of 'hypnotic regression' as an investigative tool when used by non medical personnel. Reading the UFO literature one gets the impression that many of the people involved view hypnosis as a kind of 'magic', and a road to an impersonal, objective truth. This is an attitude not shared by Benjamin Simon and many psychiatrists. It is very difficult to regard many of the hypnotic regressions from Bridie Murphy onwards, at face value. The claims of alleged reincarnation are particularly dubious. In the famous Bloxham Tapes much play is made of the fact that one of the regressions used 18th century maritime phrases, yet none of the other subjects, regressed to the 12th century, or Roman York, spoke anything but 20th century standard English. In any case, it seems that some of the investigators have used people who have undergone fairly traumatic experiences as some kind of experimental 'objects'; an attitude which is distasteful, to say the least. Perhaps UFO

researchers need training in psychiatric social work.

Other areas of future research include a much more comprehensive study of the historical antecedents. In the past these have tended to be confined to cataloguing unusual incidents. This is clearly insufficient, and a much broader historical study will be needed. Events such as the airship flaps of 1897, 1909 and 1913 cannot be studied in isolation from their general historical and cultural context. Is it coincidence that areas of high airship reportage in 1897 were also areas of populist agitation? What was the exact relationship between the British airship panics and general war hysteria? How did many of the ideas now current in ufology arise; what part did SF of the 20's and 30's play in the development of UFO ideology? How did the occultist and spiritualist fantasies of the late 19th century influence science fiction?

By such a study we should aim to discover if there is any 'normal' mechanism by which traditional folkloric and religious images become integrated into the UFO experience. If not, then we may still have clues to 'extra-normal' influences, such as Jung's archetypes.

For all this future work a wide variety of specialists will be required, and MUFOB will be only too pleased to provide them with a platform.

For another ten years at least, we hope!

JOHN RIMMER

Charles Bowes has a lot to answer for!

It was in 1968, during the great British flap that began the year, that I wrote to him asking if he knew of any UFO groups in the Liverpool area.

Rather than directing me to the Merseyside UFO Research Group, where I would probably have sunk without trace, he gave me the name and address of John Harney. Cautiously I wrote to Mt Harney, and received an equally cagey reply arranging a meeting in a Liverpool city centre bar called 'la Broche'. This was to be the first of countless regular meetings with John, and Alan Sharp who was billed as 'Science Editor' of MUFOB, which at that time stood for 'Mersey-side UFO Bulletin'.

Our editorial meetings were inevitably held in some conveniently situated pub - La Broche (now demolished), the Spiral Staircase, the Grapes (near the 'Cavern' club, full of rock groups, postmen and Radio City DJ's), the Court House (excellent Higson's ales and a wildly out of tune piano). We never actually got around to the Flying Sancer, a pub on a remote suburban estate.

It was the informality of these meetings, and the fact that they led to the publication of a UFO magazine of an extremely high quality that led me to doubt the value of the formalised UFO Group. I became suspicious of those who claimed that a magazine could only be published by a bureaucracy-bound 'association'. Our

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intcat

AN INTERNATIONAL CATALOGUE OF TYPE I UFO RECORDS

Compiled by Peter Rogerson

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PART 15

683 12 May 1957 0300 hrs
BEAUCOURT-SUR-ANCRE (SOMME, FRANCE) Pensioner Mr Laine and his wife saw an orange coloured glow the apparent size of the moon, 90m from the Decouport house, in a pasture to the SW. After a few seconds the light went out. (Bonabot - Ouranos p.57)

684 Late May 1957 0600 hrs
MILFORD (PENNSYLVANIA) Miss Frances Sticler, living on a farm near Milford, was doing chores in a barn when she heard a whirring noise and saw a bowl shaped object approaching over the barn at 4.5m alt. It was 6m diam. with a rim appx. 1m wide. It hovered with one side tilted towards her so that she could see a man wearing a loose fitting suit and helmet, all light-grey. He was standing on the rim with feet and legs hidden by the lower part of the object. He was average size with deep set eyes and a quizzical expression on tanned face. As the witness recovered from her shock the object left towards the SE with a spinning sound. (M302 - Humanoids 57 - Coral Lorenzen + Mosley I, p.82 - Milford Dispatch 19 Dec 57)

685 June 1957
VEUREY-VOROISE (ISERE, FRANCE) The witnesses were driving from Montaud to Veurey when they saw, at a turn in the road, an enormous red disc 10m away. Little beings seemed to walk round it and re-enter the craft, which took off with a very loud noise, frightening the witnesses. Others may have seen the phenomenon from a distance. (Gamard - LDLM 93 bis, 94 bis, p.8)

686 June 1957 2230 hrs
WARRENSBURG (MISSOURI) Close encounter of the second kind. No details at present. (Mynel Ibu CE2, 20)

687 5 June 1957 Night
URIMAN (BOLIVAR, VENEZUELA) Indians saw a luminous object land. Little men jumped out, who attacked the Indians when they approached (or possibly tried to capture them). One of the Indians was hit so hard that his arm was almost severed. When this man was taken into Uriman, the

matter was reported to the Captain of Police. The men were regarded as being remote from civilisation and having no knowledge of UFO lore. (Heiden - Coelho p.130 + O Cruero International 1 Dec 57 - Joao Martins :: M395 - Quincey)

688 7 June 1957 (appx.)

URDANTA REGION (ANZOATEGUI, VENEZUELA) At the La Caracara estate the administrator Hector Montes de Oca, Francisco Carasaca and others saw a huge umbrella shaped luminous disc descend to the earth accompanied by earth-tremors and a tremendous noise. As they approached, the object shot up at great speed. Unusual ariel activity had been seen in the region. (FSR 2.5, p.5 - Horacio Ganteau)

689 14 June 1957 2300 hrs
TRURO (CORNWALL, ENGLAND) Mr R F Andrews of Malabar Rd heard a swishing sound as his garden was lit up as if by a searchlight. A cigar-shaped object giving off sparks from the front and a bright glow from the tapering rear passed rapidly overhead at 30m alt., leaving a smoke trail. At about the same time the Drew brothers walking near Tregollis farm saw the object, which they estimated to be 1.2-1.5m long at an alt. of 90m (FSR 2.5, p.6 + DIGAP Files)
THIS COULD HAVE BEEN A BRILLIANT FIREBALL

690 22 June 1957
PYE (NEW YORK) Two patrolmen saw a large object with two white and one red light plunge into Long Island Sound. (Sanderson II p.39 - Port Chester (NY) Item 22 Jun 57)

691 8 July 1957
MAPIRE (ANZOATEGUI, VENEZUELA) Many people saw a fireball with a red tail fall into the Orinoco River. Some rushed to the bank, but nothing was found. (Lor III, p.51)

692 30 July 1957
GALT (ONTARIO, CANADA) Jack Stephenson was walking in the countryside outside Galt when he saw a bright flash in the sky. A circular object with stationary dome and fast revolving outer rim 10m diam., 4.3m. high, hovered then descended into a bush-encircled gully. Terrified, he hid until it had taken off again, hearing the same buzzing noise as when it had landed. In the gully he found charred ground, broken twigs and branches, and imprints like huge footprints, in a circle 6m in diam. The marks were still there when he returned with reporter Roy Frances. The 'footprints' were 45cm long. (FSR 4.1, p.8 - Earl C Shelley :: Bray p.163 - Hamilton Spectator 3 Aug 57 :: Phillips p.20 (116) - CUPOS - Atic :: M397 - Round Up p.188)

693 Early August 1957
OSHINA (JAPAN) The crew of a US military helicopter saw a circular object rising from the slopes of Mt Mihara. (UFO News Report B-10)

694 Early August 1957

OSHINA (JAPAN) Shortly before landing at Oshima airport two passengers on a Nippon Airlines 'Dove' plane saw a silver, round object at ground level on the slopes of Mt Mihara. (UFO News Report B-10)

695 5 August 1957 1000 hrs

TOLAR GRANDE (SALTA, ARGENTINA) For six hours various strange machines shaped like spinning tops were seen performing manoeuvres in the sky above Las Salina de Arizaro salt marshes near Taipe. They flew at various speeds and heights, performing acrobatics and leaving trails of white smoke. They were seen by a team of employees of the Public Highways Administration, and by a gendarmerie patrol which obtained photographs of the objects. On several occasions the objects performed sweeps at ground level. (FSRCH 17-)

696 14 August 1957 2230 hrs

PRESTON (ONTARIO, CANADA) Colleen Keller (16) and Diane Kloepfer (15) were walking along Church Street, when at the Bank of Montreal intersection Colleen's attention was caught by a bright light apparently hovering over the bank. Moments later Diane also saw the circular object giving off a brilliant white light which hurt their eyes. The object came overhead at 30m alt., darted away and returned. It had a dark centre and seemed surrounded by flames which had died away as the object moved away from them. It seemed to follow Colleen after the girls separated, and when she arrived home her eyes were bloodshot and watery. (Canadian UFO Report 1,4, p.8 - Galt Evening Reporter, 15 Aug 57 :: DIGAP files - Major E G Shelly :: APRO Bulletin March 1958, p.7)

697 20 August 1957

QUILINO (CORDOBA, ARGENTINA) A lone sentry was guarding an aircraft which had made a forced landing, while his two companions went for supplies. He heard a humming noise, looked out of his tent, saw nothing so re-entered, heard the hum again and emerged again. This time he saw a disc at 90m alt. It descended to a few metres above ground. Grass and plants underneath it were agitated wildly. When the terrified man tried to draw his revolver it seemed stuck in his holster, and a clear 'soft voice' spoke to him from the machine. It claimed that the discs were interplanetary ships with their base in Salta, whose occupants were fearful of man's misuse of atomic energy, and they would establish contact shortly. Then as the bushes blew too and fro the craft rose 40-50m before moving off to the north. (FSR 11,4, p.30 - Diario de Cordoba 22 Aug 57 :: Humanoids p.36 :: Keel IIb, 197 :: M398)

698 20 August 1957 1030 hrs

HOHAY (VENEZUELA) Landing report, no details at present. (Petroviasch)

699 22 August 1957 1540 hrs

CECIL NAVAL AIR STATION (FLORIDA) A black bell shaped object bearing two bright white lights at the top and 15m diam. was chased by a civilian in

a car until his engine stalled. The object was then hovering 3m away. Its underside resembled a disc with fins. When a jet took off from the airfield the object went out of sight almost instantaneously. The car's battery was found completely dead. There was no helicopter in the area, although the witness compared to object's noise to that of a helicopter. (M399 - Atic)

700 24 August 1957 Night

AHU PASSAGE (NEW GUINEA) The crew of the trawler Eros proceeding through the Ahu Passage near Ninigo Island in the Bismarck Archipelago off New Guinea saw a large yellow star-like object which turned red, green, then crimson. It hovered for about 20 mins, turned back to green then appeared to enter the sea. (Sanderson II p.39 - FSR 4,4,p.7 - South Pacific Post, 25 August 1957)

701 28 August 1957 0300 hrs

NAZARE (ESTREMADURA, PORTUGAL) Carlos Rochaa (19) and a Swedish girl were spending the night on the beach when they saw an object which manoeuvred low over the shore. It came down to about 5m over the ground, 100m away, showing a circular shape with a small tower and a curved window, through which a yellowish light was seen. At one point it shot a green/yellow beam towards the ground, and descended to 2m. Stones and plants were missing over an area of 4 sq m. (B23 - first hand)

702 31 August 1957

EAST THERMOPOLIS (WYOMING) An object was seen at low alt. Witness(es) Mathews. No details at present. (Table of American Landings)

703 September 1957

CAMPINAS (BRASIL) A man suddenly fell as if paralysed. His two companions saw an object shaped like a disc with a dome on top and another underneath. It was 50m away. A door opened and 3 men, 1.7m tall emerged. They were wearing close fitting iridescent garments, and walked as if on skis. They seemed to make a check of the craft and the area, gathering samples in a large box. The witnesses saw small portholes and a tripod landing gear. The craft took off after 20mins. (M400 - UFE Nachrichten, July 1960)

704 1 September 1957 2350 hrs

PORTHCAWL (GLAMORGANSHIRE, WALES) Two police officers patrolling the seafront saw a blood-red object with a jagged black streak across its centre rise out of the water on the horizon. It was larger than the apparent size of the harvest moon. Two more streaks appeared above and below the object, which remained at sea level before taking off at fantastic speed across the Atlantic. (FSR 3,6,p.9 - Ch. Insp. Reginald Jones :: Trench II p.103 :: Round-Up p.198 :: FSR 17,5,p.20 - Janet Bord)

705 7 September 1957 0215 hrs

RUNCORN (CHESHIRE, ENGLAND) After receiving 'telepathic messages' James Cook observed an object approaching, changing colour blue-white-

blue-red-dark red. It descended 6m away and underneath the 36m diam. craft grass was waving to and fro, the machine hovering a few centimetres above ground. Directed by a voice from inside the object Cook jumped onto a sort of stairway and entered the ship, which was illuminated by a ubiquitous light casting no shadows. There he changed clothes into a one-piece suit and helmet. He was taken to a 'mother ship' and eventually shown the wonders of the planet 'Zomdic'. On the ship he met about 20 ver tall, hermaphrodite beings, who communicated by gesture and telepathy. They wore two-piece suits. They had 'baby faces' although some had beards. Cook was away until the night of the 8th. As he descended from the ship he burned his hand on a rail; a fact commented on by his mother and four friends after he returned home. Subsequently Cook established a small mediumistic cult in the town. (FSR 4,4,p.26 - Thelma Roberts :: Rimmer and Harney - James Cook first hand :: Keel IIb p.200)

706 16 September 1957 1930 hrs

SMITHFIELD (AUSTRALIA) Les Macdonald (17) and Gladys Smith (14) saw a red light changing to green spread around them like a mist and covering an area about 100m in diameter. They were semi-paralysed and felt a warm glow. They had no fear, but were "merely cognisant of things as they were, without being able to react". This sensation lasted for two minutes. (M402 - Apro Bulletin, Dec. 1957)

707 19 September 1957 1840 hrs

POINT PLEASANT (NEW JERSEY) A boomerang shaped object 'bigger than a house' was reported to have landed and grass at the site flattened. (M403 - Atic)

708 20 September 1957 0330 hrs

BARRINHA (SAO PAULO, BRASIL) Dr Hugo de Carvalho Linardi and two passengers in his car (his brother and an agricultural student) had just passed Barrinha on the way to Sao Paulo when they saw an object like a burning ball to their right. It seemed to be falling, but when it approached the ground it rose up and came towards the front right side of the car. It soon moved in front of the vehicle, keeping at a distance of c.200m and 50m above the ground. It now seemed circular, emitting an intense but not blinding yellow-red light. As it came near the car it appeared flat. Some minutes later it moved ahead again and took off to the left so fast that the witnesses thought it had volatilised. After this a glow like lightning appeared in the cloudless sky. (Ribera III p.259 - O Cruzeiro 5 Oct 1957 - Joao Martins)

709 26 September 1957 sunset

YELLOW FALLS (TEXAS) 300 people were said to have seen three elongated objects with a series of portholes, moving at ground level in an area with many empty oil wells. One of the objects, said to be 150m long and 20m high, pearl-coloured, glistening under the setting sun and displaying a series of circles painted on its surface, landed for 20 minutes. An occupant emerged, observed the abandoned derricks, then took off again. Seen through

binoculars, it looked like a 'monster' 1m tall, moving with strange jumps. It picked something from the ground. (M404 - Perego)

710 October 1957

NIQUELANDIA (GOIAS, BRASIL) At the Gabiroba farm the owners, Antonio Santinori and Sebastiao de Oliviera were talking at the door of the house with some friends when suddenly a beam of light from the air nearly blinded them. They thought the light was coming from a plane but there was no noise. One of them attempted to approach the source a round-shaped craft, glowing very brightly, which was almost on the ground. As he did, the lights went out and the object disappeared. The beam had a green colour at the centre and a yellow periphery. (FSR 4,6,p.5 - J Escobar Maria :: Round Up, p.205 :: M406)

711 8 October 1957 1500 hrs

NAWACA (FIJI) Near this island, SW of Vanuatu Levu, two middle-aged couples in a punt with an outboard motor saw an object which they thought was an airplane in trouble and went to try and help. As they got closer they saw it was a rotating object hovering 6m above the ocean. Standing on the outside of the machine was a humanoid figure which shone a very bright light on the boat, making the occupants feel dizzy and weak. As they got within 200m of the object the figure disappeared and it rose vertically and rapidly out of sight. The witnesses were rural Fijians who knew nothing of UFO lore or comic books. (M400 - Vallee IIb, p.10 - New Zealand Herald, 21 Oct 1957 :: Round Up, p.202 :: Lor IV, p.81)

712 9 October 1957

MARIAVILLE LAKE nr SCENECTADY (NEW YORK) Mrs Mabel Yeager who lives in a trailer on the Duaneburg - Church road near Mariaville Lake saw a round object descend behind a hill. After 2mins it re-appeared, reflecting light like aluminium. (FSR 4,3,p.3)

713 10 October 1957

MARIAVILLE LAKE nr SCENECTADY (NEW YORK) The above witness was feeding her chickens when they fled in panic. She heard a whistling noise as a disc similar to the previous incident descended to within 2m of the ground. Two small dark beings or objects emerged and hopped into a wooded area near the trailer. After 2m the object ascended vertically, sucking up leaves, grass, dirt, etc. White material like lime was found covering grass in the disturbed area. Mrs Yeager notified the police and two state troopers searched the woods without finding the beings. (M409 - FSR 4,3,p.111)

714 10 October 1957

NEAR SCHENECTADY (NEW YORK) At about the same time as the above report a bus driver saw two disc shaped machines side by side in a field. (M409 - FSR 4,3,p.111)

715 10 October 1957 2000 hrs

"QUERA COCO" nr CERES (GOIAS, BRASIL) Mr

Miguel Navarrete Fernandez (known as 'The Spaniard') an agent and mineralogist for the Exportacao e Importacao Planalto Ltda coffee company and a former officer in the Spanish navy; and his companion Guido X, were driving back to Ceres when they saw a brilliant light which came from what appeared to be a huge helicopter manoeuvring around their truck. The object hovered 50m above and ahead of them, then came closer. Guido lost control of the vehicle which ran off the road as its lights and engines failed. They were terrified as they realised that the object was 140m diam., 40m thick, and hovering 6m above ground, 40m away from them. The dazzling violet light then went out, and only a bright red antenna could be seen. Then a door opened from top to bottom, forming a kind of bridge "like a Convair plane". Six slim, small but otherwise normal looking people emerged in the opening and stared silently at the terrified pair. A seventh then appeared. All were long haired and had a brilliantly glowing 'badge' on their chests, which made their features difficult to discern. All this time the witnesses felt themselves to be in a sort of trance and Miguel felt the beings were telling him of their peaceful intentions, though no words were spoken. After 3 minutes the opening closed, the craft rose to 300m and discharged a small disc in the opposite direction from its approach. The truck lights and engine now restarted, and the couple drove to Ceres as fast as possible. The machine was described as resembling two superimposed saucers with a 5m circle separating them. When the beings emerged they did so in two columns of three, with the seventh in the centre. (Lor V, p.369 - Olavo Fontes & FSR 4,3, p.24 - UFO Critical Bulletin - Rolha de Manha, Oct 1957 - Humanoids p.36 - UCB etc + SBEDV Bulletins 9 and 26-7; Richard Heiden - Coehlo p.112 + Ribera III p.261; M410)

716 11 October 1957 2000 hrs

ROULON (FRANCE) Two people in a car saw "a dark transparent ball" c 50cm diam., trailing appendages, rise from the side of the road. (M411 - Perry Republicaine, 12 Oct 57)

717 15 October 1957 Daylight

COVINGTON (INDIANA) Farmer Houdy saw a silver disc which hovered over his tractor, the engine of which failed when the object rose. (M417)

718 16 October 1957 0100 hrs

SAO FRANCISCO DE SALLES (MINAS GERAIS, BRASIL) 23 year old farmer Antonio Villas Boas, who had earlier seen strange lights around the farm, was ploughing the fields in his tractor when he again saw a light which resolved itself into a brilliant egg-shaped object. It hovered 50m above him, illuminating the area as if daylight. As he sat rooted in terror Villas Boas saw he was facing a rather rounded machine full of small purple lights, with a large red headlight and three metal spurs in front and something on top revolving. The object landed

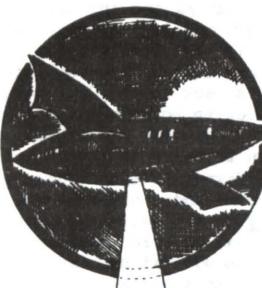
10-15m away and he saw the revolving thing on top was a cupola or round plate. He tried to drive away but the engine stalled, and as he jumped down a smallish being seized hold of him, with three others from behind. They carried him struggling in to the machine, where he found himself in a small square room. The polished metal walls were glowing from the light of many little lamps. He was led in to another room, where he was stripped, given a medical examination, then left alone while a gas was released into the room. He was then joined by a small, naked, woman; with fair hair and Mongolian features, with whom he had sex twice. The woman was then led out by her companions who were dressed in siren-suits with helmets with thick lenses, through which small blue eyes could be seen. There was a sort of badge on their uniforms. Antonio then dressed, was shown around the craft noting strange hieroglyphics, and a clock whose hands did not move. When he tried to grab for this it was rapidly snatched back, so that when he was led out of the machine he had nothing to show for his adventure other than rashes and other symptoms he developed. The beings appeared to converse in growls, even the woman he had intercourse with. (Lor V p.61 + Humanoids b, p.200 - Olavo Fontes and Joao Martins)

719 17 October 1957 Appx date
BARRA DE JUCU (BRASIL) A huge object reportedly landed near here. It was seen flying low on the Barra-Vitoria road by several people including truck drivers. It emitted a green-blue light. It eventually departed vertically. (UFO Critical Bulletin, 1,11/12, p.6)

720 20 October 1957 Evening
PRAIA GRANDE (SAO PAULO, BRASIL) Five respectable Sao Paulo residents who wished to remain anonymous saw a strange object on the ground near the beach. It had searchlights which illuminated the area. As they drove towards it, the lights went out, and it rapidly climbed seawards. (UFO Critical Bulletin, 1,11/12, p.6)

721 Late October 1957 2230 hrs
OKA (QUEBEC, CANADA) Jeanne Chene (25) was cycling home when she saw a 'fuzzy' disc like the reflection of a searchlight on a wall. She was surprised to see that it was suspended in mid-air. It was about 1.2m diam. rotating fast, and oscillating vertically between 2-4m alt., following her about 1.5m behind. The frightened girl tried unsuccessfully to outmanoeuvre the light. She met another woman and a group of young people who saw the light change into an elongated ribbon, oscillating in waves, which left at tremendous speed towards a lake. She had seen the light for 15min and a total of 20 people eventually saw it. (Saucers Space & Science, 56, p.18 - Giles Cote)

As his tenth birthday contribution to MUFOB, Nigel Watson reveals some of the hazards of historical ufology.



The Cigar Ship of 1909!

NIGEL WATSON

As a law-abiding citizen, I now and again partake of the duty of looking through musty old newspapers in search of items of Fortean or ufological interest. Recently I have been checking on the 1909 airship sightings which were recorded by Carl Grove in his two part article entitled "The Airship Wave of 1909" (FSR, Vol 16, no 6 and vol 17, no 1).

Despite a thorough search the Lincolnshire Chronicle for May and June 1909 doesn't bother mentioning the airship scare. Both the Doncaster Gazette and the Lincoln Leader published similar items, except that the Leader's article was a little more detailed and also contained information on the more spectacular Caerfylli mountain episode and other Welsh sightings, (cases nos 30 and 31 in the Grove articles) which were barely discernible due to some fiend having hacked a piece out of this particular section. Unfortunately both papers only mentioned the sighting by PC Kettle of a powerful light over Peterborough on 23rd March 1909, which they explained as a sighting of a light with a Chinese lantern attached. The 'hoax' letter written by a Major Mayfield of Pinchbeck Road, Spalding (INTCAT no. 68) was given mention with some derision:

"We really cannot take any notice of it. It is too ludicrous", said Canon Bullock. Apparently none of these papers received any sightings themselves, which was disappointing for my bleary eyes.

In 1909 Britain had an Empire with a capital 'E', so we took a dim view of any Imperialistic foreigners on the horizon. Since little green men and saucers from Mars were not too well thought of in 1909, the phantom airship was regarded as a German Zeppelin spy-craft on a sinister mission... Or... it was regarded as a load of rubbish; as seems to be the view of the above papers, who tended to blame the scare on the London press.

Thoughtfully, the Lincoln Leader of the 5th June decided to reassure its readership with an item entitled "Mr Lupton on Air-Ships and Scare-ships". Mr Arnold Lupton MP, an authority on the use of explosives (essential knowledge for a politician, I should imagine) was interviewed by the (London) Evening News, where he claimed that

"If London was to be destroyed by bombs thrown from balloons it would require a fleet of 200,000 Zeppelin balloons, each costing not less than £20,000, or equal to £4,000,000,000. They would also need 600,000 devoted aeronauts to throw them."

With such a reassuring Member of Parliament the Bulldog Breed could sleep safely, secure in the knowledge that technology had not yet caught up with the problem of the aerial bombardment of distant targets on an effective scale.

There are probably many more 'airship' sightings to be discovered in the local papers from 1909 and 1913 (from preliminary findings there was more coverage of the 1913 scare) and such research is liable to reveal more useful information than that obtained by skywatches and the like.

The Caerfylli Mountain incident which involved Mr Lethbridge seeing a tubular object with foreign speaking men next to it caused the biggest sensation in the press of the period, and was subjected to scepticism and laughter from the journalistic fraternity. Typically, Punch jumped at the opportunity given by this encounter, and the Lincoln Leader of the 29th May quoted, in its "Wit of the Week" column, the following lampoon:

THE EVERYWHERE SHIP Latest Report

Harpenden - A suspicious looking foreigner was seen here yesterday on the common. A watch was kept on him, and he was seen after dark in an un-frequented spot to be busy with a cigar-shaped looking object which had a brilliantly coloured band round the middle. Every now and then a light would appear at the end of the object and almost immediately to go out, to the accompaniment of gutteral expletives in a foreign tongue. The object is of a brownish colour, and seems to require constant attention from its owner. Three dozen wooden matches and a box with foreign words on it were found near the spot where the stranger was observed at work on the instrument described above, and it is thought that he was engaged in making strenuous efforts to get it going. Intense excitement prevails. Later - The coloured band referred to (which also has foreign words on it) has just been found and forwarded to the Board of Trade.

In the next issue of MUFOB we shall be looking at further aspects of the 1909 and 1913 airship scares, and their treatment in the media.

In the twelve years that MUFOB and its predecessor MUFOB Bulletin have been published we have witnessed the extraordinary growth of the 'Ancient Astronaut' cult. Although only peripherally related to ufology, it is the aspect of our study that has had probably the greatest media coverage in that period. Here Roger Sandell looks at some recent manifestations of the genre

CHALLENGING THE CARRIOTS

ROGER SANDELL

The omens for the Horizon programme on von Daniken (see MUFOB, new series) were mixed. It was heralded by a largely uncritical interview in Radio Times. In it we were told that von Daniken is a skilled interpreter of Egyptian hieroglyphics (a claim I have never heard before and know of no evidence to support) and treated to von Daniken's account of how he had discovered in a museum an ancient Maya artifact resembling a jet plane. In fact he is far more likely to have discovered it in the frontispiece of Ivan Sanderson's Invisible Residents, where it is featured prominently.

However in the event the producer Gerald Thomas (previously known for an Horizon programme demolishing the Bermuda Triangle myth) provided a comprehensive expose of von Daniken's shoddy edifice of speculation, inaccuracy and fraud, which must have reached many who have not seen any of the books written in reply to von Daniken. One by one his prime exhibits were examined and seen to collapse as soon as they were submitted to critical analysis. The Palenque "astronaut" was shown in a clear and convincing visual exposition to be composed of themes and images common in Mayan art. The way in which ancient structures were built without advanced engineering techniques were clearly documented, and a fascinating film showed present day Easter Islanders transporting and raising a giant statue, using methods identical to those of their ancestors. The Carbera inscriptions (according to Von D. ancient stones from South America showing remarkable technology) were shown by geological analysis, and the testimony of one of the artists responsible, to be merely modern tourist souvenirs!

A particularly interesting aspect of the programme was that the experts who refuted von Daniken's claims were not the 'establishment archaeologists' so often attacked by fringe theorists. Instead they were figures like Thor Heyerdahl and Maria (Nazca Lines) Reiche, whose ideas are often unorthodox, and cannot be dismissed as 'closed-minded'.

In spite of the programmes 90 minute length several important points were left uncovered for reasons of time. Thus von Daniken's complete ignorance of historical chronology was missed. Even if some of his 'evidence' was unexplainable it would have little to do with prehistoric spacemen. For instance the Palenque carving and the Easter Island statues date from 500 and 1500 AD respectively. Von Daniken's claim to be the originator of the Ancient Astronaut theory also went unchallenged with no attempt to trace it back to the UFO books of the 50's, or even earlier to Lovecraft and Fort.

However these shortcomings were more than made up for by Von D's own presence on the programme. He adopted his favourite technique, familiar to those who have attended his lectures or read the famous Playboy interview, of at once retreating from any statement on which he is challenged. Notably he conceded that he himself had never seen the great South American cave system, a personal visit to which was described so graphically in Gold of the Gods. He gave a curious justification by stating that in Germany semi-fictional statements were considered as acceptable in the type of book he wrote. Although such a frank estimate of his own work is welcome, it still does not explain why on past occasions he has brandished alleged affidavits said to testify that he had visited the caves.

One can only hope that not only will this matter leave its impressions on all von Daniken's readers, but that in future his British publishers will show that their standards are different to those alleged to prevail in Germany.

The Horizon team are to be congratulated on bringing a much needed touch of sanity to a subject on which so much inaccurate information has been paraded before the public and has been generally accepted. The need for this task is well demonstrated by three recent books on the subject. The first, Lost Tribes from Outer Space, is easily dismissed. It is quite worthless, and a disgrace to the publishers. Its thesis appears to be that Yahweh, the God of the Old Testament was an alien superscientist who had bred the Jews as part of a genetic experiment. With the return of the Jews to the Holy Land the experiment is, it seems, complete and some time in the near future Yahweh plans to return to evacuate the Jews into space and destroy the rest of humanity. The Pope and some Zionist leaders are apparently partially aware of this.

Needless to say, nothing remotely approaching evidence is given for this whole fantasy. Although the author denies being anti-semitic, the resemblance to the Mediaeval stereotype of the Jew as the agent of Satan and enemy of humanity is an eloquent testimony of the ability of forgotten myths to drape themselves in the clothing of ufology.

The second book, Gods and Spacemen Throughout History, is mercifully different. Its author, W R Drake, as long time FSR readers will know, was propounding ancient astronaut theories some time before Daniken. Although he lacks the latter's financial acumen and talent for self-publicity, he does appear to have a genuinely wide range of

knowledge of mythology and historical records to back up his ideas. Thus his book contains several quite interesting historical records of events similar to modern UFO reports. However, his interpretation of myths as evidence for UFOs is frequently very strained, as when he tries to interpret Odin's broad-brimmed hat as a UFO. Worse still, like many Ancient Astronaut writers he seems to consider one source as good as another and makes no attempt to assess the reliability of the works from which he quotes. Thus genuine ancient records are mixed up with manifest hoaxes such as Madame Blavatsky's Book of Dyzan, and Churchward's Lemuria books. Drake even makes one quite extraordinary historical blunder. Describing King Belinus, a mythical pre-Roman British monarch he states that he "built a great tower by the Thames now known as the Monument". (For the benefit of non-British readers it should be explained that, as is well known to British school children, the Monument was built to commemorate the Great Fire of London in 1666)

The third recent book The Twelfth Planet by Zechariah Sitchin does what few ancient astronaut books do, and attempts to place geographically and historically one unique extraterrestrial intervention in human affairs, rather than merely parade 'mysteries' drawn from different places and areas. His chosen example is ancient Sumeria, which in a chapter heading he describes as "the sudden civilisation". This is a common error of such writers who are fond of stating that ancient civilisations suddenly appeared from nowhere. The fact is that the primitive beginnings of civilisation tend not to leave archaeological traces, with the result that more advanced eras are often the earliest evidence we possess. To take a modern analogy: if a future civilisation attempted to reconstruct the history of 20th century aviation on the basis of archaeological relics they might conclude that it suddenly sprang into existence in the 1920s or 30s complete with metal aircraft, elaborate airports, etc. The earlier craft of wood and canvas, not to mention a whole century of designs that never left the drawing board or just crashed on landing, would have left little trace.

Sitchin's knowledge of the ancient Middle East is clearly considerable and he draws upon a wide variety of art and mythology to create a very detailed reconstruction of contact between Earth and the inhabitants of a planet between Mars and Jupiter destroyed in a cosmic catastrophe. However the problem with the interpretation of pictures is that it is inevitably a very subjective process. More so when one is dealing with the products of a remote culture. As an example of this one might consider that if the events of 1066 were not so well documented, the Bayeux Tapestry could be taken as evidence for ancient astronauts. The depiction of Hally's Comet which appeared that year would become a UFO, and the Normans in chainmail could be interpreted as spacemen. Similarly, mythology lays itself open to many contradictory interpretations. For instance, Sitchin's hypothetical planet comes from the argument that the Sumerians spoke of twelve heavenly bodies in the

solar system. We are told they must have known of the Sun, Moon, all nine planets, and one now disappeared member of the system. Alternately, one might postulate that as the Sumerians originated astrology, and since astrologers believe that each sign of the Zodiac is ruled by a member of the Solar System, they would assume that as there were twelve signs, there must also be twelve members.

It is now twelve years since the publication of Chariots of the Gods? began the Ancient Astronaut cult. In that time it has become probably the largest pseudo scientific movement of modern times. Its extraordinary growth seems to be based on three factors (apart from the charlatany of its originator and some of his imitators):

1. The willingness of large sections of the public to believe anything they read in print, particularly in book-form.
2. The willingness of major publishers to print books containing demonstrable inaccuracies and in some cases deliberate lies.
3. The isolation from the general public of large sections of the intellectual and scientific establishment, few of whom have made any attempt to explain to a general audience where Daniken and Co are wrong.

All of these phenomena are disturbing ones, and their implications for our society reach far beyond ufology.

Continued from page 6.

4. Benton Jamison, 'Some Proposals: Modest, Inmodest and maybe Fundable', CUFOS, 1976.
5. Ron Westrum, 'Knowing About UFOs', MUFOB ns 5 and 6. (Winter 1976, Spring 1977)
6. J Allen Hynek, The Hynek UFO Report.
7. Fred Merritt, 'A Preliminary Classification of some reports of UFOs based on shape and dimensions of imprint patterns', CUFOS 1976.
8. V-J Ballester Olmos, 'Are UFO Sightings Related to Population', CUFOS 1976.
9. Ann Slade, 'Interview with Dr David R Saunders', Saga UFO Report, December 1976.
10. David R Saunders, 'A Spatio-temporal invariant for Major UFO Waves', CUFOS 1976.
11. Irving B Anderson, 'The Periodicity of Flaps', CUFOS, 1976.
12. Ann Slade, op. cit..
13. Mircea Eliade, Myth and Reality, (1953)
14. Benton Jamison, op. cit., p.126.
15. John Rimmer "The UFO as an Anti-scientific symbol", MUFOB 2,4, 1969.
16. See e.g. Robt. Bolch & David Taylor "Salvation in a UFO", Psychology Today, Oct. 1976; and Leo Festinger's When Prophecy Fails.
17. Jacques Vallee, Passport to Magonia, pp. 160-161. (Regency, 1969)
18. Jacques Vallee, ibid., p.111.
19. Loren Gross, Charles Fort, the Fortean Society and UFOs, (1976).
20. Jacques Vallee, op. cit., p.169.
21. J A Hynek & J Vallee, The Bigs of Reality.

Continued from page 8

occasional visits to the then-surviving MUFOB only served to reinforce this impression. Here they had a chairman, secretary, constitution, minutes - the works. They just never actually did anything!

Expressing views like this in our pages, and also daring to doubt the ETH, which still held the groups in thrall, MUFOB developed its reputation as 'cynical' and 'negative'.

Our quite moderate comments often produced some amazingly vituperative letters, attacking our alleged excesses in the most immoderate language!

One we treasure, from Arthur Shuttlewood, accused us of "scurrilous attacks on personal character and integrity... out with the scalping hatchets and carving knives to cripple those whose views are more valid, sensible and fair than your own, which are strangled in a one-sided web of ignorance." (A one-sided web?!) He continued: "Why should we suffer the shortsighted, visionless, prejudiced and self-inflated pontificating of three stick-in-the-mud scribes... a trio whose pompous and pedantic phraseology is boring and lifeless... Why do they persist in beavelling instead of aiding the UFO cause in credibility? We know, of course, but are too polite and gentlemanly to speak so bluntly and crudely."

Further on we are described as an "acid tongued and one-track-minded minority group", "freaks", "those people from the North who are blind to reality", "disbelieving MUFOB MOBatters and are accused of writing "words crawling over your Bulletin like aimless spiders' legs".

Perhaps surprisingly, he concludes his letter "mark my words, uttered without malice... Yours not unkindly, Arthur Shuttlewood."

However, not all our readers are so critical: Charles Bowen called us "Lively... always a pleasure to read", Gary Lesley described us as "a lot of fun!" John Keel has even threatened to kidnap us with his corps of Oriental-looking aides, as we are "desperately needed on this side of the Big Pond".

First as a correspondent, then joining in our regular meetings, Peter Rogerson became a regular contributor to the Bulletin, bringing a truly creative approach to the phenomenon. Apart from his articles, which have explored the very limits of ufology, his monumental INTCAT project, now syndicated in a number of overseas magazines, is one of the major reference tools available to the specialist.

A crisis struck MUFOB in 1974. John Harney had been increasingly involved in local community activities, leaving him less time to edit MUFOB. At the end of '73 I had married and moved to the London area. Two rather desultory issues came out in 1974, then the Great Hiatus. Eventually, by one of those kind strokes of fate, John himself got a job in London. Here we began to meet regularly again, and were joined by Roger Sandell, who had contributed occasional pieces

to the old MUFOB. The re-launching of MUFOB was now a possibility, but it became apparent that it was now necessary, as a result of increased printing and postage costs, to try and operate it on a semi-commercial basis, rather than just sending them out free or on exchange as we had been doing. This gave us the opportunity to have the Bulletin completely litho-printed in its present format.

So you have the story to date. Our 'organisation' is still as informal as ever. Our 'Editorial Meetings' are still held in pubs (in Richmond on Thames now), apart from editorial phone-calls with Peter Rogerson in Manchester which help to keep the Post Office in surplus. And, I think, we have lasted as long or longer, than many of those who told us that it needed a 'proper organisation' to run a magazine.

We think we'll outlast a few more proper organisations in the years to come!

notes and quotes

The fourth Northern UFO Network conference is being held in Scunthorpe on Saturday, 24th June. Organised by SUPORS, the Scunthorpe UFO Research Society, it will be staged in the town's Film Theatre, starting at 10.00 pm.

There will be talks by Jenny Randles and John Hind. Roger Sandell will be speaking on the origins of UFO cultism, and there will be a special tape presentation from John Rimmer called "Is your New Ufology really necessary?"

A special attraction in the evening at 7.30 pm. will be a film and chat show by BBC film critic and presenter Philip Jenkins on science fiction movies.

A ticket for the full day will be £1.50, or 60p per session (morning, afternoon or evening). For further details or bookings, write to Nigel Watson, 1 Angerstein Road, Scunthorpe, South Humberside. Make cheques or postal orders payable to Nigel Watson.

Part of the references to the final entry in the last section of INTCAT was inadvertently omitted from the listing in MUFOB 9. The full references to case no. 682 should read:

(Michel IIb, p.211 - Aime Michell + Ouranos 21 - Marc Thirouin = M394 - above + Nord-Matin, Liberte, Nord Eclair, 12 May 57)

Another change of address for Fortean Times - it is now the same as the SF Bookshop "Dark They Were", at 9-12 St Anne Court, London W1.

The Jeanne Dixon prize for unfulfilled prophecy goes to this extract from MUFOB no 4 (Autumn 1976):

"A new film... entitled "Close Encounters of the Third Kind", (although I can see that title being changed before release-Ed.)..."

A prize of £1,000,000 sterling is being offered by the makers of Cutty Sark whisky to the first person to present to the Science Museum, London, an actual UFO. Before you all rush, I must point out that the evidence has to be acceptable to the experts at the Museum.

Just to make the competition rather more exciting we shall give the successful entrant, absolutely free, one whole year's subscription to MUFOB! Can't say fairer than that.

book reviews

HOLROYD, Stuart. Prelude to the Landing on Planet Earth. W H Allen, £6.95.

This is a sad book, chronicling the very limits of human credulity and gullibility.

It is largely the account of a series of trance-state 'communications' with alleged representatives of a galactic civilisation. The principle figures in the events are Andrija Puharich, the former associate of Uri Geller, Phyllis Schlemmer, the psychic channel for the messages, and Sir John Whitmore, an Old Etonian and former Sandhurst cadet.

Brought together at Ossining, a farm-community in New York State sponsored by Puharich, they begin to receive messages from an entity identifying itself as 'Tom'. There is nothing in the book to suggest that these are anything other than projections from Phyllis's unconscious mind. Holroyd attempts to make out a case to prove that information in the messages could not be known to Phyllis, and must come from some outside source. He is less than convincing; the messages are the usual collection of vague pseudo-science and rag-bag philosophy, that is common to contactees, automatic writing, etc. In fact he seems impressed that the messages are similar to other 'esoteric' revelations, concluding that this is evidence of their external objectivity; rather than realising that all these messages are based on the same collection of subconscious imagery and archetypes.

Even so, some of the messages are so much a projection of Phyllis's personal attitudes and morality that it is difficult to overlook. At one point Puharich brings a girl-friend into the 'seances'. This obviously offends Phyllis's middle-class, middle American morality. The

In our last issue we asked readers to send us lists of their ten best or most influential UFO books (we were well aware of the ambiguity inherent in that question). What we suspected might happen, did in fact happen. The general paucity of good UFO literature was reflected in the fact that nearly all the lists received were selected from the same dozen or so books. It was impossible to decide whose list was nearest to the majority vote, they were all nearly the same! Here then is the MUFOB Readers Ten Best UFO books of the past ten years: (in no particular order) Passport to Magonia (Vallee); Invisible College (Vallee); The Unidentified (Clark & Coleman); Operation Trojan Horse (Keel); UFO Experience (Hynek); Humanoids (Bowen); The Condon Report; Phenomena (Michel & Rickard); Mothman Prophecies (Keel); no clear choice for tenth place.

girl is denounced by Tom as a disruptive influence, and she has to go. Any criticism of the role that Phyllis plays in this little drama is at once smacked own in imperious tones by Tom. The other two may be doubters, negative influences or whatever, but Phyllis can do no wrong.

But the most remarkable, and the saddest aspect of the whole affair is the painfully literal way that Phyllis's messages are interpreted. We are therefore entertained by a vivid description of trips across Europe and the Middle East, on a mission of meditation to try and prevent the outbreak of another Arab-Israeli war. We are presented with a picture of a once reputable scientist standing in the Red Sea, halfway between Egypt and Israel so that the psychic energies will be conducted through the water from his feet, equally to both countries. In the tradition of the Aetherius Society, they point out that there was no war after their visit, so they must have succeeded.

I said the book was sad; we are shown a group of people who have totally retreated from reason and a coherent view of the world. Adults who have thrown themselves into a child-like dependence on the whims of a 'superior' being. There is nothing novel in this; it is the plight of the acolyte in any esoteric cult. It is just rather shocking to find intelligent people who are able to describe their thrall in such a literate manner.

It may now seem rather contradictory if I now say that I strongly recommend this book. It is certainly well-written. Holroyd has a good style and is not as totally taken in by 'Tom's' antics as the subjects of his book, but he still views it in entirely literal terms. But the book has great value as a warning of how far the retreat from reason can go, once the mind's critical abilities are dulled by wishful thinking, or the complexities of personal relationships. Read it and think: 'Could it happen to me?' (JR)

SOME RECENT PAPERBACKS

REVIEWED BY JOHN RIMMER

The paperback publishers have been busy since the release of Close Encounters ("the film that has done for serious ufology what *Jaws* did for scuba diving" is one comment we have heard), and the books noted here are only a small selection of the output. Sphere outdid everyone with a release of no less than eleven titles in one go, mainly reprints.

When discussing our subject with laymen, we have often felt the need for a book giving an all-round view of the subject, requiring no prior knowledge, and written without too many prejudices showing. With UFOs: a scientific enigma, D A J Seargent has gone a long way to satisfying this need. It begins with a brief look at the history of the subject which does not waste time on the sort of dubious reports that pad out the historical sections of too many other books; then goes on to examine the present day manifestations of the phenomenon, including a quick trip round the hypotheses and a look at

the contactee cults. At the end the author seems to be leaning towards a paranormal/new ufology viewpoint put forward in a way that is readily understandable by non-UFO-buffs. Despite its sometimes awkward literary style, and lack of index and acknowledgements (were they in the Australian original?) this is an invaluable book impressive in its straightforwardness.

The Hynek UFO Report does not take us much further than the same author's UFO Experience, and totally ignores the avenues opened up in Hynek and Vallee's Edge of Reality. Report deals mainly with Hynek's experiences as consultant to the USAF investigations, and is full of cover-ups, CIA involvement and an elaborate justification of Hynek's own role in the official investigations. Many of the cases discussed are based on Blue Book files and will already be familiar to the seasoned ufologist. However, that is manifestly not who the present volume is aimed at.

In his latest book Situation Red: the UFO Siege, Leonard Stringfield emerges as the coelacanth of ufology, a living fossil unchanged by 25 years of evolution. Despite a chapter on the 'Fringe Cases', which is presented with an air of bafflement, we are back in the days of Keyhoe and cover-up, crashed saucers (this one dates from 1973) and telephone conversations with tight lipped, ashen faces government agents. One for nostalgia fanciers only.

SCHOLES, Robert, and RABKIN, Eric S. Science Fiction: History, Science, Vision. Oxford University Press, 1977. £1.50, (paperback)

An extremely valuable and thought provoking introduction to science fiction criticism. Science Fiction can be seen as the 'high art' form of the same sets of impulses, which also generate the ufological folklore. More than any other art form, it is the vehicle for the search for new mythologies.

After reading this book I am definitely going to read more science fiction. (PR)

ASHE, Geoffrey. The Ancient Wisdom. Macmillan 1977. £4.95

In the first part of this book, Ashe develops the idea that the mystic significance of the number seven derives, through diffusion, from shamanistic beliefs about the constellation Urs Major, and its relation to the mythology of the world's axis. In Ashe's view these beliefs constituted a first 'coherent cosmology', a true ancient wisdom.

So far so good. It is when Ashe suggests that the Mongolian paradise Chang Shamballa, the 'Northern Land of the Blessed', was a real geographical location and the continuing source of ancient wisdom, that doubts enter. This seems improbable. The name of Shamballa and its host of legends points to a land of the dead, a terrestrial paradise like Tir na n'og, the Celtic land of youth. As European powers began to shatter traditional Mongolian society, Shamballa became the focus of a millenarian cult, centred round a 'hidden king' who would establish a universal paradise.

What makes this book worthy of review here is Ashe's reference to the Siberian meteorite and Nicholas Roerich's 1927 UFO experience which is regarded as the prototype UFO sighting. Ashe seems to agree with Scott Rogo that UFOs are projected thought forms, quoting Tibetan ideas about Tulpas; the only evidence for which seems to be the travellers tales of Dame Alexandra David-Neel. The whole Tulpa story reads like a parable on the ambiguity of human creativity.

Even if I could not agree with all Ashe says his treatment of the subject is much preferable to that of Andrew Tomas. (PR)

Another contribution to the movie-inspired beanfeast is Close Encounters; the strange truth about UFOs, by Alan West and David Jefferis. Probably the first of the hasty scissor-and-paste jobs we can expect in the next few months, this volume is remarkable only for the total lack of any original material, and the of MUFOB on page 39 (without acknowledgements). As an introduction for the curious newcomer this cannot be recommended, and the Sargent, at less than half the price, is an infinitely better bet.

We are pleased to see that Ronald Story's Space Gods Revealed is now out in paperback from New English Library. The hardback was reviewed in MUFOB 7, so we shall just add that at a more popular price we hope this book will get the circulation it deserves, as an effective antidote to the sloppy thinking and sheer fraud that mark the Ancient Astronaut brigade.

SEARGENT, D A J. UFOs: a scientific enigma. Sphere (paperback) 75p. 1978.
HYNEK, J Allen. The Hynek UFO Report. Sphere, 1978. 95p.
STRINGFIELD, Leonard H. Situation Red: the UFO Siege. Sphere, 1978. 95p.
WEST, Alan, and David JEFFERIS. Close Encounters; the strange truth about UFOs. Arrow, £1.75 paperback.
STORY, Ronald. Space Gods Revealed. New English Library, 89p.

BRIGGS, Katherine. A Dictionary of Fairies. Penguin, 1977. £1.50

An excellent introduction to the folklore of Britain by one of our leading folklorists. A fair proportion of the stories display the same quality of 'otherness' that characterises modern UFO stories. Some of them, such as "Elidor and the Golden Ball" are almost identical to modern contact stories. The humourous and tragic lie side by side in the chronicles of human imagination. Recommended. (PR)

BOURRET, Jean-Claude. The Crack in the Universe; What you have not been told about flying saucers. Translated by Gordon Creighton. Spearman, 1977. £4.25.

Based on a series of broadcasts on the French radio channel France-Inter in January to March, 1974, the main body of this book provides an excellent introduction to the UFO problem. Of particular interest are the first-hand accounts of occupant reports and other close encounters, including a new study of the Valensole affair, and an extraordinary case in which "the whole of nature seemed frozen" in the presence of a robot-

like UFO entity.

The opinions of the 'experts' consulted are the sort of statements that one expects, and most seemed biased towards some kind of ETH. The much vaunted statement of the French Defence Minister is the sort of cagey statement one might expect a politician to make, taking care not to offend any voters who happen to be UFO percipients.

It should have been possible to recommend this book as an excellent introduction to the subject, which the main text is. However, in all honesty one cannot, solely because of a most curious (to be polite) introduction by Gordon Creighton, which hints of various dark conspiracies. All of this can be taken in stride by the seasoned ufologist, but it is likely to make a most unfortunate impression on the critical reader. Bourret has compiled two later books. It would be nice to see them published in English, preferably without more such introductions! (PR)

STEIGER, Brad. Gods of Aquarius, UFOs and the transformation of man. W H Allen, 1977. £5.95

Most of Gods of Aquarius is devoted to interviews and statements from a number of individuals who believe that a 'new age' accompanied by diverse global catastrophes is imminent. Steiger seems to agree with them, seeing UFOs as mythic symbols which will effect a profound change in human consciousness. Both Steiger and many of those he quotes seem to be influenced by the Jesuit priest Teilhard de Chardin who saw humanity evolving into a collective superconscious at the "end of history". It is fairly certain that UFO beliefs do constitute a living mythology for a significant minority of the American population, but the influence of the various cults cited by Steiger strikes me as being minimal. Far more important in this regard are the much more dramatic and 'simple' beliefs of the Ancient Astronaut cult.

Many of the cults discussed by Steiger are led by women, an indication that even in these liberated times, women who possess a low social status can gain status by becoming the mouthpiece of the divine; a phenomenon which holds true for many tribal spirit cults, the position of women in fringe religious bodies in European history, and the predominance of women mediums.

The resultant cults are millenarian cults of the 'saving remnant' variety. They hold that the present world order is doomed and that the cult members constitute a remnant who alone will be saved. Not surprisingly the members of the 'saving remnant' often seek to abandon their ties with the wider community. Steiger asks "why anyone would abandon family and community to spread the UFO gospel?" Clearly for the same reason that they abandon them to preach the gospel of Bible fundamentalism, Hare Krishna or the Workers' Revolution. Jerome Clark has pointed out that many people, in

a society where values are confused are seeking the ultimate freedom - freedom from freedom itself. They seek authoritarian, exclusionist cults which can provide pre-packaged answers to all life's problems.

A great many contactees claim to receive messages from Venus or a "planet like unto Venus". As evening and morning star Venus has often been regarded as the guardian of the boundary between night and day, and so between the conscious and the unconscious. It appears to be from this shadowy region that the contactees get their messages.

The 'New Age' movement rose in response to growing alienation from American society in the years of the Vietnam war, the failure of attempts at political change on both sides of the Iron Curtain, and the subsequent disillusionment with existing political systems. The switch of the underground from political to spiritual revolution began at this point. Post-depression occultism has again switched from opposition to the capitalist system back to traditional "mind-training" systems to allow one to compete more successfully in the capitalist rat race. Steiger hardly touches on these complexities. One would never guess that many of his 'New Age' myths began with the hippies in the mid '60s.

The myth of the New Age has been a dominant force in all historical societies. It is the desire to end man's historical condition, to bring history 'to a close' and to usher in the post-

historical epoch, whether it be the Christian New Jerusalem or the Marxist classless society. Steiger is incorrect in thinking that current New Age beliefs are in any way special.

Chapters 1-4 contain some interesting comments on the symbolism of UFOs and religious visions. A list of the characteristics of the latter compiled by Revd. B W Palmer show a striking resemblance to UFO visions. Steiger sees the growth of apparitions of the BVM as evidence of the growth of the female archetype of the Great Mother in the collective unconscious.

Many of the experiences of the 'Star Maidens' in chapter 7 seem to suggest something of the alienation certain people feel in our society. Many children believe that their parents are not their 'real' parents. Traditionally the 'real' parents are thought of as kings and queens, for some people now they are space people. It is hardly surprising that adopted children should be prone to such fantasies. Some of the accounts seem to be more in the province of clinical psychiatry than ufology.

The book is illustrated by Hal Crawford's drawings of humanoids, and dubious photographs with doubtful relevance to the text. At one point Steiger writes: "If one can find grains of truth in this murky swirl of metaphysical sand and silt" then benefit might result. This just about sums up the book. Much material of potential interest is presented, but Steiger emerges as far too involved and uncritical a presenter for the task.

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